1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave
Halchidhoma

There were differences between these sibs and those on the Colorado, or at least those of the Mohave as Kroeber describes them. Mohave sibs are said to be nameless; all the women of a sib were called by a single name, which had totemic reference; and the totemic name was not the everyday word for the totem. Thus, all Mohave women of a particular sib were called hipa. This name was said to "mean" coyote although in normal Mohave speech the coyote was hukθara. According to Mohave myth, certain men originally named Coyote were instructed by the culture hero to call their female descendants through males by the term hipa "corresponding" to their name Coyote. Similarly myth provided each one of the women's names with its associated "totem."[34]

In the Maricopa community there were phonetic equivalents of the Mohave women's names which served explicitly as names of the sibs. This is unlike the Mohave situation. The sib name was regarded as only potentially the name of all the women of the sib; many of them were called by the name of the sib, but only after marriage. The sib names might thus replace their personal names but this was by no means automatic and universal. They were rather used as convenient alternatives for the personal names. The feature of the Maricopa-Halchidhoma naming practice which contrasts most strongly with the Mohave as Kroeber describes it, is that most of the women had individual personal names, many of which had totemic import. Usually the names referred indirectly to the totems, but they were sometimes the everyday names of the totems. Some men, in addition, had names of the same sort.

To take the parallel instance, the Maricopa[35] sib xipa', one of whose totems was coyote (xatâluwe'), included forty-three women and girls. Eighteen of them bore names referring to the totems of this sib, while thirteen had names devoid of such reference. (Of the remaining twelve, some had no native names, for others it could not be recalled by my informant.) Four of the eighteen were called sim-

[34] *Ibid.; Preliminary Sketch of the Mohave*, p. 278.

[35] Strictly speaking, this refers collectively to the xipa sibs of Maricopa, Halchidhoma, and persons of Pima descent in the Maricopa-speaking community. It proved impossible to separate the names according to tribe in any satisfactory way (see p. 198).

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ply xipa'. The names of two women will illustrate the indirect reference of the remainder; one is named "invisible," referring to the clouds; another, "winding," referring to the wild gourd vines; both clouds and wild gourd being among the xipa' totems. Thirty-one men belong to this sib, but only one has a totemic name.

The sib name thus serves as an auxiliary designation for all the women of a sib. Some women have no other personal name. More specifically it is a common term of address used by a man's relatives for his wife. For example, Mrs. Redbird of kwĭtk,ĭ'l,[a] sib has the personal name nĭk,ĭnk,ĭ'k, "iridescent green" (referring to the totem lizard), but is called kwĭtk,ĭ'l,[a] by her husband's sister. This has its counterpart in the bestowal of a nickname on a husband by his mother-in-law or someone of his wife's family.[36]

The feeling is marked among these people that all the Yumans have one sib system. That particular sibs of their own are not present in other tribes is a matter of no moment: that, they would say, is due to the fact that what we are here calling sibs are to them single lines of descent, and it is but natural that some lineages are not found in other tribes. What impresses them is that everywhere on the Colorado there are patrilineal lineages, within which the women alone are designated as pertaining to the lineage, and which function exogamously. They are conscious of a system; that details differ is immaterial.

The feeling for the system is very strong. They equate the patrilineal sibs of the Pima, or rather their moieties, with their own sibs, although the basis of Pima organization is different. All the local families derived from Pima paternal ancestors are reckoned in the sibs xipa' and l,ew'c. They object violently even today to allowing their daughters to marry men of sibless tribes; the children would have no sib affiliation. Naturally, it is quite permissible for men to do so. There are several cases in the present generation of women who have married Indians from California. No attempt was made to assign these men to particular sibs, hence

[a] The Yuma situation also differed from that of the Mohave. Yuma sibs had definite names; these served as women's names, but the women also had personal names which referred indirectly to the totems. The Yuma differed from the Maricopa-Halchidhoma in that the sib name regularly substituted for the personal name in later life (Forde, *Yuma Ethnography*, pp. 142–47, 149).

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Maricopa

183 614 blood relatives. In the other two marriages within the local xipa' group, the couples were not related. One of these cases is interesting: a Maricopa xipa' woman married first a Pima classed as xipa' and later a Maricopa xipa'. Breach of the exogamic rule is implied in aboriginal times, for a stereotyped reaction was described which I doubt ever occurred with the modern marriages.

582 588 614 684 A man could not marry any known blood relative of either parent, nor any woman of his own sib. Hence he could marry an unrelated member of his mother's sib. If two related individuals did marry "without their parent's consent," they were regarded as dead. All their relatives would gather at the girl's home and mourn all day. They would set fire to the house, and break up and destroy all their belongings, just as though the girl had died. The man's parents did the same thing. The old people then told the couple they must never part, never remarry. It was held that children born to them would be weaklings.

In recent times the reaction was not so drastic. Sixteen years ago, B. J., a shaman now dead, married a girl of his own sib, xipa', who was in addition a close relative. His mother and this girl called each other by first-cousin terms; the exact relationship is unknown. The wife called him čnu', older sister's or cousin's child. He was an orphan who lived with her parents. People tried to prevent their marriage; they thought it revolting.

In another instance, a man married his paternal grandfather's sister's daughter (hence of another sib). I was told that in the old days this could not have happened. After nearly ten years, the aged grandfather is still unwilling to forgive, although he lives with the couple.

NAMES

553 Babies were given non-significant names, nicknames, by their mothers. It was not until they were several years old that real names were chosen, and these are given casually by anyone, without formality.[44] Boys' names were chosen indiscriminately, but girls were commonly named with reference to their sibs. Thus, xamitu'tc sib had for its principal totem the bean mesquite, hence the girls of this sib were commonly named for parts of the mesquite, and sometimes the boys. One little girl of this sib, e.g., was named by her maternal grandmother's sister,

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[44] The Pima naming ceremony with godparents was unknown here (Russell, *Pima Indians*, p. 188).

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Maricopa

wanyuwa'n, "hanging in bunches," having reference to the clusters of mesquite beans on the trees. Somewhat less commonly children were nicknamed for physical peculiarities or habits, and still other names were of random origin and meaningless, or at least the reason for their use was not obvious to others nor generally known. 551

A small boy, W——, received his name from an old man, who said he dreamed he was in the desert where he saw a group of men seated in a circle. There was a little boy coming alone in the desert. They selected a name for him. They turned around and called him munyoi'xăxdăt, "tarantula's backbone." The old man was anxious to see who the little boy was: when the boy drew near, he saw it was W——. [787] [553]

Such names of girls persisted through life. Sometimes they came to be known only by the names of their sibs, since it was the custom for the husband's relatives to call the wife in this fashion. Men, however, usually acquired a new name at marriage, the childhood name either being dropped or falling into secondary use. The man's new name was a nickname, said to be applied to him by his mother-in-law, but perhaps more commonly given by his friends who then declared his wife's mother had so styled him. This nickname was a derisive reference to his appearance, likened him to any ugly animal, or to his habits. For instance, one man was called *Prescott*—matkăvĭ'chvatcĭpŏ'mihwu', "the Prescott train's smokestack-nose." Doubtlessly such names frequently had gross sexual reference, but I was not told so. [553] [831]

The names of the dead and of the living were equally tabu and emphatically so. Kinship terms were used for reference, or some indirect description. Kinsmen were never addressed by name; it was thought horrible even to call a brother by his name. Even my interpreter, an emancipated woman, invariably avoided using names and, on that account, was sometimes unintelligible. Yet, while they were very uneasy at hearing their names mentioned, they had no hesitation whatever in naming themselves. There is no analogue to the Pima rule that boys and girls must not utter their own names.[45] The tabu was hardly slighter for the living than the dead, where it was intense. Yet they did not

[45] *Ibid.*

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Maricopa

551 think of renaming objects for which the dead had been named, nor of using circumlocutions. This tabu, coupled with the freedom with which new names were coined, brought it about that there was no inheritance of particular names.

Maricopa names had thus a contradictory character. They were significant in that many of them had totemic reference and in that they were not lightly used, but they were not emotionally significant. The tabu was on the whole not emotionally rooted; it was rather a matter of etiquette, of good form. Their non-significant character is borne out by their nickname nature, the fluidity of composition, the casual way in which they were bestowed, and the readiness to change. Even the names having totemic reference are one with the avowed nicknames in that they are mere designations, just as dogs were named for convenience of reference.

124 The names of all persons in the Maricopa community which
551 follow are based on an allotment list dating from about 1915.
614 These were obtained with difficulty from my interpreter, who in-
[115] variably interrupted the procedure when a third person approached. It was striking that she knew the sib affiliation and the complicated tribal lineages even in cases where she could not recall the person's name. All the persons listed are Maricopa-speaking members of the single community despite their diversity of tribal ancestry. Probably every one of them is of mixed tribal blood, so that only in those few cases where this is not known to be the fact, could we describe them as specifically Maricopa, Halchidhoma, Kohuana, or Halyikwamai. The tribal
[128] designations in the following list do not mean that the individual is reckoned an Halchidhoma, e.g., but that the patrilineal descent is from the Halchidhoma sib of that name rather than from the equivalent sib of one of the other tribes.

128 The names are grouped by sib and sex, so that all names of sib
551 reference appear first (marked by an asterisk), then those referring to personal appearance and habits, other names with meaning, and those for which my interpreter knew neither meaning nor the reason for the bestowal of the name. In all cases where meaning is recorded, a satisfactory etymology was ob-

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Maricopa

tained. In no case did an etymology seem forced or a folk-etymology attempted. All names are in the Maricopa language.

Certain features appear clearly from this list. Not all the "totems" of a sib are referred to: for example, l,eω'c names refer to buzzard, fire, and sun, but not to the beetle. A surprisingly large proportion of women's names have sib reference, fifty-eight in a total of eighty-eight. The proportion is uniform in all the sibs. Actually the habit of bestowing sib-names is not randomly distributed, but prevails rather in certain families. If these are excluded, the proportion of sib-names drops appreciably. So far as I know this fact has no sociological significance, but seems solely a matter of preference for this type of name.

For instance, in kwĭtk,l'l,[A] sib, numbers 166 and 168 are brothers; 166 is the father of 170, whose children are 169, 165, 164 (sons), and 159, 160 (daughters); a third daughter having no native name. The son of 168 is 167, and 171 the son of 169. Of these, the brothers and sisters 159, 165, 160, and 164 have names all referring to the lizard. Again, in xamitu'tc sib, the sons of 123 are 124, 125, and W—— (referred to above), the daughters 119, 120, and 121. Names 119 and 120 refer to the mesquite beans; 121 to the roadrunner.

The list is presumably deficient in at least one way: there are no names which refer grossly to sexual matters, which might have been expected, since this is general among the Yuman tribes. I can only believe that my interpreter deliberately avoided mentioning these, just as she avoided coarseness at all other times. It may be that the untranslated names and those of people whom she declared had no native names, are of this character.

TABLE VI

List of Names

sib: l,eω'c

Women

*1	saxavâcu'lc.....	bluish forehead	The sun's rays, as it rises, are blue.	Maricopa
*2	xanâă'sk.....	sun rays		Halchidhoma
*3	hâxa'.....	blaze	Refers to fire.	Maricopa
*4	n,ikama'.....	untouchable	Refers to fire.	Maricopa
*5	n,ika'm.....	——	Refers to fire.	Maricopa
*6	oi'lv.....	moving to and fro	Refers to the blaze of a fire.	Maricopa

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TABLE VI—*Continued*

*7	l,ew'ciyĕnâ.....	[buzzard?] flies		Maricopa
*8	l,ew'canĕ'ɣ.....	dignified [buzzard]		Maricopa
*9	matcănyau'.....	pretending to hide	Refers to the buzzard soaring on high.	Maricopa
*10	l,ew'c.....			Maricopa
*11	l,ewcâɣa'n.....	good (true, real)		Maricopa
*12	l,ew'c.....	———		Maricopa
*13	l,ew'c'itc'vâ.....	unfastening ———		Maricopa
14	kâlaa'lk.....	slender	She is slender.	Maricopa
15	vikwatŏ'a.....	stone-bumping [head]	Named after one of her Yavapai ancestors, a captive girl who was thrown on a stone because she resisted.	Maricopa
16	tâmâckwi'n.....	twisted		Maricopa
17	sînyŏ'ɣ.....	ashamed		Maricopa
18	matkuĭ'l,ᵃ.....	appearing		Maricopa
19	ɣamĭkŭmacăxai'...	——— angry		Maricopa
20	tâtcu'vâ.....	———		Maricopa
21	xutca'c.....	———		Maricopa
22	kwâɣa'nâ.....	———		Maricopa
		Men		
*23	yĭmînyai'.....	[sun]light path		Maricopa
*24	înyĭ'sumĭ".....	sun's down [feathers]		Maricopa
*25	hiye'nâkwîcâmpŏ'p.	four things flying	Refers to the buzzard as huge.	Maricopa
26	tcîmâðu'lha'vâ....	red ant going in		Maricopa
27	tcîmâðu'l,hiðo'....	red ant's eye		Maricopa
28	kwâɣaðautu'nâ....	starving at hoop and pole game	He was thin and delicate. He walked as though falling from hunger. In the spring, at the time they play this game, people are starving and can not run.	Maricopa
29	tacâvu'î.....	shriveled	He was underdeveloped.	Maricopa
30	maɣaikwĭl,âŏ'k....	old man-lad	Boyhood name.	Maricopa
	pantalo'n.....	(Spanish)	Every time he went off, he came home with no (new?) pants.	

Maricopa
Halchidhoma

TABLE VI—*Continued*

31	tinyamkwaiya'm...	moving the night		Maricopa
32	tcumĭcl,ămĕ'm....	[a foreign] tribe mourning	Refers to the enemy's mourning.	Maricopa
33	xatllăwe'ᵃpŭm.....	burnt coyote		Maricopa
34	ma.u'l,ᵃ.....	antelope	He took part in races; his wife's mother called him thus.	Maricopa
35	xanyamĭca'vă.....	kingfisher (?)		Maricopa
36	tcăwaăhimisi'l,ᵃ....	chickenhawk's thigh		Maricopa
37	uvuti'c.....	tobacco-bow		Maricopa
38	ᵃxaniwa'.....	real (good) heart		Maricopa
39	cuwe'm.....	shifting		Maricopa
40	cutĭ'k.....	barely touch		Maricopa
41	lcăoxlya'.....	chickenhawk's mouth		Maricopa
42	cota'n.....	gathering in bunches		Maricopa
43	pĕn,ăva'.....	beaver's house		Maricopa

SIB: xipa'
Women

°44	su.u'rtk.....	mixed	Refers to the interlaced branches of cholla (?) cactus.	Halchidhoma
°45	xloi'ˡ.....	something gone (?)	Refers to the calyx of the cholla from which the fruit has been plucked.	Maricopa
°46	ămŭsu'l,ᵃ.....	sour	Refers to the sour fruit of the cholla.	Maricopa
°47,48	văcăwo'.....	[spines] sticking out	Refers to the cholla.	Maricopa
°49	packua'l,ᵃ.....	[moon] appears and shows plainly	Refers to the moon.	Maricopa
°50	hĭl'lnyo'm.....	invisible [clouds]	Refers to clouds.	Halchidhoma
°51	ᵃnŏ'mp	[clouds] pressing down (lowering)	Refers to clouds.	Halchidhoma
°52	tcĭnă'ldj.....	hanging [clouds]	Refers to clouds.	Maricopa
°53	xacmău'ltc.....	smoke bank	Refers to clouds as they lower over the mountains.	Maricopa
°54	kolăĕ'm.....	distant	Refers to distant thunder.	Maricopa
°54a	n,imackwĭ'n.....	winding	Refers to the wild gourd vine winding over tree branches.	Maricopa
°55	xipa'.....	———		Halchidhoma

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Maricopa
Halchidhoma

TABLE VI—*Continued*

551	°56,57,58 xipa'.....	———		Pima
614	°59 xipacâal'k.....	——— holding	May refer to an edible caterpillar, which was caught and held in a peculiar fashion.	Maricopa
	°60 xipa'nčx.....	——— dignified		Maricopa
	61 micxaimu'j°.....	becoming a girl		Maricopa
	62 xll,°tč'vâ.....	sprouted		Halchidhoma
	63 n,ivâca'l,°.....	sprinkling		Maricopa
	64 aiva'm°.....	[sun] slips below [horizon]		Maricopa
	65 hll,iu'c.....	keeping something in sight		Maricopa
	66 tcai°ya'.....	———		Halchidhoma
	67 cici'm.....	———		Halchidhoma
	68 mai'kâti'c.....	———		Maricopa
	69 kwicilyu'c.....	———		Maricopa
	70 tacpŏ't.....	———		Maricopa
	71 xame'kînyâme'vâ..	———		Maricopa
	72 saṭckâsa'tc.....	———		Kohuana
	73 ulyâu'l.....	———		Maricopa
		Men		
	°74 xa'lyâalyâði'k.....	appearing in the moon	Refers to Coyote who appears in the moon.	Maricopa
	75 tcakwa't.....	yucca (or whip)	He has little hair, which is also curly. (Yucca is used by the Pima for washing the hair. Its leaves are fringed with curling fibers.)	Maricopa
	76 hiye'xâmatxa'.....	flying wind	He walks rapidly; always quick at his tasks.	Maricopa
	77 tcipai'iðo'.....	gnat's eyes	His eyes were very small.	Maricopa
	78 xa'anâkŏ'k.....	tail straight down	He always wore his long hair only down the back.	Maricopa
	79 unyicîma'.....	dreaming of a road	He never stayed home: his mother-in-law said the reason must be that he dreamed of all the roads.	Maricopa

Maricopa
Halchidhoma
Kaveltcadom

TABLE VI—*Continued*

80	nĭmauâca'k.....	paternal grandmother's bones	Implies that the enemies' grandmothers' bones lay about, so many were killed.	Maricopa 551 614
81	nĭɣnĭɣkwĭaau'.....	humming bird—good runner		Maricopa
82	ima'tkwĭsâmhai'...	rubbing his body		Maricopa
83	halyâau'ᵃapa's.....	hidden rabbit		Maricopa
84	mâɣain,un,ĭ'.....	boy's road		Maricopa
85	tcâo'ʀâkwĭsa'ʀâ....	left-handed hawk		Maricopa
86	matkui's.....	stretching (when tired)		Maricopa
87	ᵃvitcuhu'ĭ.....	pouring pebbles		Maricopa
88	tari'cvaxa.....	killdeer guts		Maricopa
89	mahwĭtâpa'vâ.....	roasting bear		Maricopa
90	kil,ᵃahwai'.....	club		Maricopa
91	ķwanâo'.....	knife		Maricopa
92	čnyo'ʀᵃ.....	variegated		Halchidhoma
93	maiᵗnyă'n.....	managing		Kaveltcadom
94	tinyă'mkwĭlyŏ'ɣ...	patting the night gently		Maricopa
95	ce'ĭkwĭcâkwŏķ'....	buzzard-husking [corn]		Halchidhoma
96	cuma'kâɣwi'vâ....	dream-odor		Halchidhoma
97	ðŭnyâmicâðau'....	mad-taken		Maricopa
98	ɣamkĭmɣai'.....	bird-boy		Halchidhoma
99	maɣai'kwâkĕ'tc....	shooting boy		Maricopa
100	ɣai'ĕmᵃgwĕnĕ'ɣ....	move—dignified		Maricopa
101	unyĭkwaðu'l,ᵃ.....	hidden road		Maricopa
102	'unyi's.....	———		Maricopa
103	mŭski'ʀâ.....	———		Maricopa
104	iʀĭ'k.....	———		Pima

SIB: xavâtca'c

Women

*105	xavâtca'cᵃpŏ'k.....	——— popping	Refers to the popping sound of corn being parched.	Maricopa
*106	xavâtca'ckuwa'l,ᵃ..	——— appearing	Refers to corn.	Maricopa
*107	ᵃɣuᵘt.....	pretty.....	Describes the appearance of the corn.	Halchidhoma
*108	tŭksa'vâ.....	slow	Corn comes up slowly.	Halchidhoma
109	xavâtca'c.....	———		Maricopa
110	ta'vĭcmĭsŏ'm.....	light (weight) flower		Maricopa

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Maricopa
Halchidhoma

TABLE VI—*Continued*

Men

111	ma.i'l,^{h}.....	worm	He was afraid of worms when a little boy.	Maricopa
	mat^{a}kwl'cŏksŭ'm...	light (weight) shadow		
112	tcȧonokwl's.....	yellow hawk		Halchidhoma
113	lnya'tclpakwa.u'l..	holding the sunrise		Halchidhoma
114	mat^{a}ɣa'.....	wind		Halchidhoma
115	muɣoi^{n}.....	steam		Halchidhoma
116	cakwl'.....	branching (as a tree)		Halchidhoma
117	kŭm^{a}cĕ's.....	——		Halchidhoma

SIB: ɣamitu'tc

Women

*118	tavĭcuna'u'n.....	flowers short lived	Refers to the mesquite blossoms.	Maricopa
*119	wanyuwa'n.....	hanging in bunches	Refers to the green mesquite beans which hang in bunches.	Maricopa
*120	hlln,ȧtȧma'g.....	leaving it lying	Refers to the poorer mesquite beans which are left on the ground.	Maricopa
*121	yuɣ.....	crawling	Describes the roadrunner as it runs with its head down.	Maricopa

Men

122	avĕɣaka'm.....	snake going through [water]		Maricopa
123	matȧkwlsnunyĕ'...	yellow road		Maricopa
124	sumĕmiyl'm.....	walking over down (feathers)		Maricopa
125	tcie'nȧma'm.....	waking birds		Maricopa

SIB: pakl't

Women

*126	pakltsi'ɣ.....	—— snuffle	Refers to the buzzard which sniffs (detects) dead animals first.	Maricopa
*127,128	pakl't.....	——		Maricopa

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

Maricopa
Halchidhoma
Kohuana
Yuma

TABLE VI—*Continued*

Man

129	ʻmatâllvŏ'ɤ.....	big hole in the ground		Maricopa

sib: clkâma'

Women

*130	ɬlyâθau'.....	appearing	Refers to giant cactus fruit.	Kohuana
*131	llyâva'c.....	they are appearing	Refers to giant cactus fruit.	Halchidhoma
*132	clkâma'.....	———		Kohuana
	kwlca'a'nâ.....	slender	She was slender when a child.	
*133,134	clkâma'.....	———		Halchidhoma

Men

135	moθllɤacu'i.....	bread without salt		Kohuana
136	tâlyă'n.....	(Spanish *Italiano*)	Looks like an Italian.	Kohuana
137	ɤanâpa'tc.....	real (good)—lying down		Kohuana

sib: kwŏc⁴ku'

Man

138	vanŏ't.....	(a plant)		Halchidhoma

sib: l,âmu'c

Man

139	hatâluwĕ'cupa'....	coyote scratches [himself]		Halchidhoma

sib: clnyikwl'a

Women

140	kwlamlnyo'nâ.....	painted yellow		Kohuana
141	tcuma'k.....	———		Kohuana

Men

142	kwiθuyito".....	watermelon belly	When he was a baby, they tapped on his protruding abdomen as on a ripe melon.	Maricopa†

† The men, Nos. 142, 143, and 144, are members of a single family, said to be "Maricopa and part Yuma." The sib clayikwl'a is not Maricopa, but alaxkwa'ɬɤ is given by Harrington and Gifford as a Yuma sib, hence we may infer that the lineage is really Yuma (Harrington, *Yuma Account of Origins*, p. 345; Gifford, *Clans and Moieties*, p. 158). According to Forde (*Yuma Ethnography*, p. 143), this may rather be a Diegueño sib.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kohuana
Halyikwamai

TABLE VI—*Continued*

551 614	143	kwĭtcagŏnti'n.....	canteen head	His occiput is flat like a canteen.	Maricopa
	144	ẓaḳo'ḳutcu'c.....	carrying his daughter's child		Maricopa
	145	ẓŏmâce'kupa'xâ...	last star	He was an only child: when one sees the last star, it is the only one.	Kohuana
			SIB: sala'l		
			Women		
	*146	tavâcuse'vâ.....	drinking flower	Refers to the mesquite, when it first blossoms.	Halyikwamai
	*147	tcĕcẓama'l,ᵃ.....	stored—white	Refers to the mesquite: if the green beans are stored, they turn white.	Halyikwamai
	*148	ḳuḳu't.....	mesquite bean bearers	The word means a group of women bearing loads of mesquite beans.	Halyikwamai
	*149	nyĭmiyu'vâ.....	shows plainly	Refers to the appearance of ripe mesquite beans.	Halyikwamai
	*150	ta'vâcllyaði'k.....	flowers appearing	Refers to mesquite.	Halyikwamai
	*151	n,ikâwu'mkăðau'..	starts picking from the beginning	Refers to mesquite beans.	Halyikwamai
			Men		
	152	sumĭ'kwĭckĭt.....	cutting (downy) feathers		Halyikwamai
	153	matâpŭ'cᵃ.....	mud filled (packed)		Halyikwamai
	154	unyĭ'ẓwaẓavĭ'k....	two roads		Halyikwamai
	155	xăl,ᵃsmo'kutcuăð'k	kicking a fly		Halyikwamai
	156	hĭlyâmi'c.....	———		Halyikwamai
			SIB: tŏxpa's		
			Woman		
	*157	tŏxpa's.....	———		Halyikwamai
			SIB: xĭlyi'		
			Woman		
	158	xĭlyâko'vâ.....	no more	Refers to enemies exterminated at the Kohuana village. (xĭl'kwĭp is the Kohuana form of this name.)	Kohuana

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Halchidhoma

TABLE VI—*Continued*

SIB: kwîtk,l'l,^{A}

551
614

Women

*159	nîk,înk,l'k.....	iridescent green	Refers to a lizard, whose breast is iridescent green.	Halchidhoma
*160	ta'vîcunâu'k.....	flower-curl	Refers to the lizard's curved tail.	Halchidhoma
*161	kwaiδliyδ'l.....	———	(Refers in an obscure way to the sib.)	Halchidhoma
162	matmâso'^{A}.....	eating herself	She was a cranky child.	Halchidhoma
163	matâstu'm.....	gathering dirt		Halchidhoma

Men

*164	'uvâau'nyuti'c.....	rain—bow (not rainbow)	Describes the lizard's tail, which is thought to resemble a bow, hence also a rainbow, and hence the rain.	Halchidhoma [825]
*165	mankwârau'.....	sudden runner	Refers to the sudden running of the lizard.	Halchidhoma
166	uwâ'n,^{A}.....	carries all the weight	Childhood name. He was a stout child, whom they would bounce up and down.	Halchidhoma
	kutδ'g.....	women's dice (also playing cards)	His explanation is that his face is lozenge-shaped like the pip on a card. The common explanation is that this name was given by his mother-in-law because he spent all his time playing cards: she said he was full of the figures on the cards.	
167	tcuve'kâml'c.....	returning mourning	Named for the mourning ceremony.	Halchidhoma

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Maricopa
Halchidhoma
Yuma

TABLE VI—*Concluded*

551 614	168	tĭlĭkŏ'.....	top-heavy	Childhood name: because as he walked he nodded his big head.	Halchidhoma
		tĭnyămkwănau'....	night [is] a good runner		
	169	matăxa'kwĭnyuwĭ'c.	wind owner		Halchidhoma
	170	sŭmĭ'kwĭctĕ'vă.....	tying downy feathers		Halchidhoma
	171	tcie'năkwŏtkwi'nă..	following a bird		Halchidhoma

SIB: cŭkăpa's

Women

	°172	tŏtkăva'k.....	coming back and forth	Refers to the movements of red ants. Kutox says it refers to the tracks of deer going to and fro.	Yuma
	°173	mătn,iθi'.....	coming toward each other	Refers to the red ants.	Yuma

Men

	°174	cuθŭ'l,ᴬ.....	hiding	Refers to red ants, whose nests are difficult to find and destroy. Kutox says the one who named this man meant the deer hiding.	Yuma
	175	tcienătŏp.....	bird-throw		Yuma

THE KINSHIP SYSTEM

601 [171] The Maricopa kinship system closely resembles that of all other Yuman tribes in the stress laid on age distinctions among brothers and sisters and their descendants. It goes farther than most in the systematic way in which these distinctions are carried out in terminology. Add to this that brothers and sisters are called brother and sister only when full brothers or sisters, or when derived from the same mother, but not when they have only a father in common. The general impression is one of be-

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"What is the matter with you? Were you asleep? Why did you not catch that one, an enemy, so I could club him to death?" The mountains also told if the enemy was on the way and how soon he would arrive. The interlocutor must know how to ask the mountain spirits: if he asked them wrong, the mountain would say, "Well, I do not know about the enemy, but I know that today an important person died," meaning only a lizard or a bug.

Forecasting who would win an inter-tribal race was a similar performance. Kutox described it as he once saw it while camping on the way to race with the Pima. When the shaman sang, he told them he had been instructed by his nakĭ'tc (grandparent's brother or step-father), a spirit called cĭl,aitcuwa'n.[36] They made only one dirt pile, in which someone secreted potsherds to test him. The shaman sang and rubbed his body, changing the dirt pile into foamy water, which he sucked in without stopping for breath. Again rubbing himself, he took the sherds off his body and flung them away. He fell "dead": everyone had to be quiet. When he recovered he told who would win. If the Maricopa were to win, he told how he had been handed many gifts by the spirit (symbolic of their winnings); otherwise the spirit said, "I was going to give you a certain thing, but now I cannot. I will do so later."

A shaman who had dreamed of Buzzard and Coyote could use his clairvoyant power to discover a thief, as well as the location of the enemy. He never mentioned the name of the thief, names being taboo, but described his clothing or habits.

Two instances were cited. An old woman got a shaman to discover a thief. He sat on the spot where she had last had the money, smoked four cigarettes, and told what she had done. On another occasion, a man left a bead necklace on the bank when he went swimming. It was gone when he returned: there were no footprints. He brought a shaman who made him stand where he had laid it. The shaman went along until he came to a tree, where he said there was a nest. "Sure enough, a crow had taken it there."

PRAYERS, OMENS, AND BELIEFS

Prayers (matyâxata'l) were not addressed to any spirit in particular, Mrs. Redbird thought. The air was full of spirits who

[36] Meaning unknown to informants, but seems to be based on cĭl,ăai,' "sand."

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Halchidhoma
Yuma
Mohave

768 moved to a new locality, where a new house was built. This
[166] habit seems to have led to a constantly shifting occupation of the Gila valley, much accelerated by the epidemics incident to the coming of the whites.

765 The relatives would mourn for four days following the death. At the end of the fourth day, they were always visited by an older person who talked to them, admonishing them not to think of their dead relative for fear they might also sicken. He tried to get them to efface it from their minds. For this reason, there was no mourning ceremony, according to my Halchidhoma informant; but he later described the very full rite given below. After four days they resumed their normal occupations.

765 Purification (matarāč'k) was necessary for the mourning rel-
783 atives, the speech-maker, and everyone else who had touched or tended the corpse. They threw all the clothing they wore into the pyre and went to bathe. (In fact, everyone who was present threw at least one article into it before leaving the spot.) On reaching home, before going to bed, they built a little fire on which arrowweeds were lain to smoke themselves. For four days
[262] they abstained from meat and salt, bathing each morning. Mourning relatives singed their hair short, not close.[1] The length
[587] of mourning was not fixed: some widows and widowers remarried within a few months, but it was usual to wait a year or two.

I several times observed an old woman walking alone wailing or rather groaning for relatives who had died some time before. But when she reached the house of her niece, where I was, she left off abruptly. I was told that she grieved all the time and that she dreamed of the dead.

551 The objection to naming the dead was very strong, so much so
769 that it was very difficult to obtain genealogical material. This was not an absolute tabu but a strong repugnance. As elsewhere among Indians, mentioning a man's dead relatives (called nĭctcĭm'g) was comparable to cursing him. Kutox, commenting on this, said, "But every time I hurt myself I say, 'I have no grandmother; I have no grandfather.' Soon I will be with my dead relatives so I do not mind speaking of them."

[184] [1] Purification of mourners by bathing and smoking also occurred among the Yuma (Gifford, *Yuma Dreams*, p. 66) and the Mohave purified themselves by smoke in the scalp dance (Kroeber, *Handbook*, p. 752).

552

552 NAMES OF ANIMALS AND THINGS--proper names of individual animals, houses, boats, and other objects; meanings; bestowal and use; etc. See also:

Names of kin groups 61
Place names 103
Vocabulary 198
Property in names 434
Names of supernatural beings 776

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231 away," and more emphatically gĕcpa'm, "go away!" Pups were
[224] trained for hunting, but since they were not used to hunt deer, this was most casual. Objects were thrown for them to fetch, so that they would catch rabbits and bring them on call. Horse meat was eaten but not dog, "because the dog is a person."[28]

552 Dogs were named for their appearance. A dog with a gray nose was called aucăki'n, "fire poker," because he resembled the burnt end of a poker. A dog with a white patch around his neck was xama'lgwexa'nŏk, "white collar"; a woolly little dog was mule'l, "bushy"; a black one with white spots over the eyes was hiða'kgwĭcâmpŏ'p, "four eyes."

[439] Doves were kept as pets. They were brought by the Papago
[417] and were kept in long, cylindrical cages made of tules. The cage was about three feet long by one in diameter; the tules were mounted on a willow hoop at each end, with other tules woven through them at intervals along the side. This sort of cage was called akwi'k, "woven, twined." Mocking birds (kwĭcila') were also kept as pets, because they woke their owners in the morning and because they were dreamed of.

235 Young birds were caught and reared, so that each year their feathers might be plucked. These were mostly hawks; rarely buzzards and crows. A cage, about four feet high, was made of
[417] willow limbs thrust into the ground close together and bent over to be tied at the top. This lacked horizontal ribs. No nest was made inside, but simply a stick for a perch. Such a cage was gacωla'n,ĭva' tciwŭ'm, "built for [a particular species of large] hawks."

FISHING

236 Both Maricopa and Halchidhoma gave more attention to fish-
[133] ing than might have been expected. This is especially astonishing in the case of the Maricopa since their semi-desert habitat with its seasonably variable streams, containing at best little water, would seem most unprofitable for fishermen. There is no ques-
[262] tion, however, that even for them fish held second place beside jackrabbits in providing flesh. As between Halchidhoma and

[28] See p. 254.